# the Chaplain

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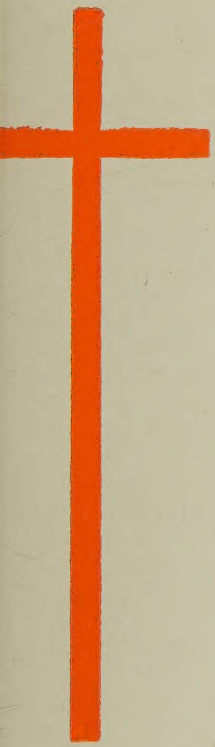

We Need the "Men of the Chapel" *by James S. Griffes*

America's Religious Revival: Asset or Liability? *by William E. Hordern*

The Preaching of Phillips Brooks *by James McGraw*

What Happened to the Sermon? *by Dwight E. Stevenson*

With Chaplains in Europe

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AUGUST 1957

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# the Chaplain

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# AT YOUR SERVICE

## Materials

If you can use posters in connection with your Chapel or Chapel Center, you can multiply their usefulness by getting "Eraso" posters, which are guaranteed reusable over 150 times. Write your message on; then wipe it off.

Three varieties would seem to be useful to chaplains: an all-purpose poster, an announcements poster, and an activities calendar for two weeks or for a month. All are done with professional art and color. The calendar is 24″x36″ ($3.00 ea.); the others are 14″x22″ ($1.50 ea.).

"Eraso" pencils come in seven colors at 20¢ ea. ($1.95 a doz.). "Eraso" cleaner comes at 75¢ a bottle.

Order from The Program Aids Company, Inc., 550 Fifth Ave., N.Y.C.

## Films

The editor of *Pulpit Digest* is enthusiastic about a new Guidance Filmstrip series that would seem to be useful to chaplains with a program for teen-age dependents. The titles include "Going Steady?" "Understanding Myself," "Manners Mean More Fun," "Parents Are People, Too," etc. Each film has an Illustrated Teaching Guide.

Though retailing at $6.50 ea., the series of nine can be bought for $30 from Dr. Lowell Adams, 353 Fourth Ave., N.Y. 10.

## Publications

A splendid booklet for your hospital ministry has now appeared in a new, enlarged edition. It is *The Divine Physician: Devotions for the Sick* by William B. Ward. There are 28 beautifully conceived devotions (morning and evening for two weeks) prefaced by "Your Minist and You" and the 23rd Psalm a concluded by "Thanksgiving for l covery" and the Doxology. The tractively designed light-green pa cover seems to say, "Pick me up"; a the superb layout says, "Read me." worthy gift for the sick at 75¢ ($7.50 a doz., $55.00 a hundred).

Order from John Knox Press, P 1176, Richmond, Va.

Special professional discounts offered the clergy on the stand book *Sex Without Fear,* about wh the *Journal of the American Medi Association* says, "Recommended reservedly." A book the minister hand to those who come to him advice. Extensively used by minist of many denominations.

Single copy, $3.00; 2 to 5 cop $2.00 per copy; 6 to 15 copies, $1 per copy; 16 to 25 copies, $1.50.

Order from Medical Resea Press, 116 W. 14th St., N.Y. 11.

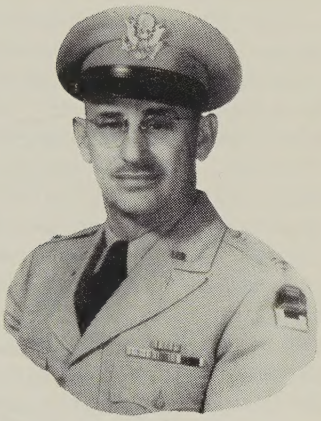
A new service for the blind beg with the Sept.-Oct. issue of *Upper Room,* when the daily de tional guide will be available Grade 2 Braille in addition to Grade 1½, published since 1940. new edition is easier to read. edition on Talking Book record available also.)

Order from The Upper Ro 1908 Grand Ave., Nashville 5, Te

In time for the Wesley Centenn The Upper Room has published pamphlet *Charles Wesley, Singer the Evangelical Revival* by Elmer Clark. The cover bears a new morial portrait of Charles Wes painted by Frank O. Salisbury. ea., 10 for $1.00. Order from add above.

A clever leaflet ridiculing our to ance of hard drinking is called *Scarecrow and the Cows.* $1.25 100 from Tem-Press, 100 Maryl Ave., NE, Washington 2, D.C.

# *We Need The*
# MEN OF THE CHAPEL"



By JAMES S. GRIFFES

*plain (Major) USA, Vint Hill Farms Station*
*Warrenton, Virginia*

N HIS excellent discussion "Why Don't Protestants At- d Chapel?" in the February is- of THE CHAPLAIN, Chaplain rl W. McGeehon writes: hurch attendance and church alty are ordinarily stimulated an organization that welds the mbers together into a cohesive ty. Such an organization, . . . local church, . . . gives a sense belongingness.' In the military pel situation there is no or- ization a man can join. He s no sense of responsibility for success or failure of the chapel gram."

t is too true. And this is indeed of the reasons why far too ny service personnel, particu- y those who have been in for umber of years, become negli- t in their chapel attendance. They have lost the sense of belonging. His suggestion of "affiliate membership" as a possible solution has possibilities along with some serious handicaps. The real interest of the chaplain is that the soldier become not only a better Christian but a better member of his denomination and home church. Any answer to the serious problem raised by Chaplain McGeehon must consider the church from which each man comes and the church to which he should return. I should like to see the proposition discussed in THE CHAPLAIN.

In the meantime, I should like to bring to the attention of chaplains a very practical solution to this problem which has been tried and found quite effective. I am speaking of the "Men of the

Chapel" program as it was formulated in USAREUR.

The Men of the Chapel program became a command-wide movement under the leadership of Chaplain Edwin L. Kirtley, who then was the USAREUR chaplain, and Chaplain John Rhea. The speed with which local chapters in unit and community chapels were organized and functioning, the enthusiastic leadership given it by officers and men, and its impact upon the work of the chaplains seem to prove that the Men of the Chapel program is a natural for men in the service.

The program gives Protestant men in the service, first, an answer to the need stated by Chaplain McGeehon. It gives men a new sense of "belonging." This is more important than we chaplains are sometimes aware of and is missed deeply by many young men away from their home churches for the first time.

A man in service, whether for a short period or for 20 years, tends to feel in relation to the service chapel and the religious program in camp and station much as the old hymn expressed it, "I am a pilgrim here"! The man is transient. The chaplain is transient. The congregation is transient. How difficult it is for an individual to feel as if he belonged to the church that meets in such a situation!

We have all experienced the difficulty of developing in our military congregations the loy ties we have been used to in civilian church. Our religious p grams in the military service the fore suffer seriously, and man man is lost to Christ and church because of this unr need. This is serious. For man professional soldier, the serv chapel is the only church he or family knows during a criti period of life. For the young m caught up in this new world the armed forces, the relations establishes with the chapel a the chaplain will influence his ligion and church relationsh for the rest of his life.

It is imperative, therefore, t we find a means of creating w in the members of our milit congregations a sense of belo ing. The Men of the Chapel a parallel to it, the Women of Chapel have been the most e tive answer I have seen develo by chaplains anywhere.

The Men of the Chapel is the best instrument I know o bring men together into a w ing fellowship with Christ and church on the military post naval base. This bringing Cl tian men together in an orgar tion of their own gives the sense of fellowship with l minded men on the local le and of belonging to a purpos Christian movement which worthy of their loyalty. It o them a creative partnership the chaplain in the promotio

e religious activities of a post
d a channel through which men
ay express their Christian ideals,
ents, and faith.

The serviceman needs this
annel. The frustration suffered
multitudes of Christian young
n coming into the service be-
use of this lack has been tragic.
Christian needs to have the op-
rtunity of expressing his Chris-
n faith if it is not to wither
d die. When he can get into an
ganization that he can support
tively, such as the Men of the
apel, he gains a new sense of
scipleship and of value as a
ristian.

THE Men of the Chapel pro-
am is just as valuable an instru-
ent for the chaplain as it is for
s men. Through its elected offi-
rs and executive committee it
fers him a body of Christian
en comparable to the Vestry,
ssion, Board of Deacons, or the
e in a civilian church. No Prot-
ant church could long prosper
thout such lay partnership in
e leadership of the church.
either can the Protestant move-
ent in the service. The chaplain
eds the leadership and loyalty
a group of men dedicated to
e chapel program. In the elected
cers of the Men of the Chapel
can find or develop a chapel
uncil that can do mighty things
his religious program. They
ll help him maintain the Sun-
day school, search out leaders, support the choir, sponsor preaching missions, carry on a program of lay evangelism, promote chapel attendance, interest newcomers, and in many such ways promote the religious welfare of an entire community.

The Men of the Chapel program can also be a valuable organization through which the denominations can work with their young men in service. The program itself is ecumenical, but it would offer a channel of contact for local pastors and leaders in the denominational men's movements. Most pastors and laymen are conscientious about doing something for their young men called into military service but have met with considerable frustration over their inability to do so effectively.

When we had the late Dr. Wilbur La Roe, Jr., long a leader in the National Council of Presbyterian Men and in interdenominational Men's Work in Washington, D.C., as the speaker of our local Men of the Chapel, he was thrilled by its potentials. A few days later at a meeting of his church Session, he gave an enthusiastic report of his visit with us. Here were Christian young men in service organized in such a way that the Men of the Church could make a more vital contact than he had ever experienced before!

Local, area, and national church men's organizations, both

denominational and interdenominational, should see in this an answer to much of their feeling of frustration.

Coming back from Germany, I wondered if the program would work as successfully on posts in the ZI. I presented the idea to a small group of men who were leaders in the local chapel. They were interested but not too enthusiastic about its success.

"You will do well to get 25 men out to anything of this kind" was their opinion.

But we started to work on the idea, and it caught on. We had 43 men out for the first dinner meeting, which we held in the NCO Mess. We had a top-notch Christian layman from Washington, D.C., as our speaker. At our next monthly dinner meeting we had 53 men attending. And for the next meeting the tickets went so fast the chairman had to call a halt to the sale because of lack of space in the dining room.

The great value of the program was not so much the number of men attending the monthly meetings but what happened between meetings and within the group. At the first meeting of the executive committee the officers suggested they sponsor an "Attend Chapel" campaign during Lent, and each week some young man was delegated to get up at the beginning of the training period and give a five-minute talk encouraging men to attend chapel.

At each succeeding meeting the executive committee the chaplain could sense the growing concern, enthusiasm, and loyalty of the men toward the religious program because it was become *their* program, *their* chapel, *th* Christian community, *the chur*

Along with other chaplains w have had such a happy experie with the Men of the Chape should like to see it become u versally adopted by the Protest chaplaincy. Indeed, I can visua it becoming a dynamic force the Protestant movement arou the world if its inherent potent are sufficiently utilized.

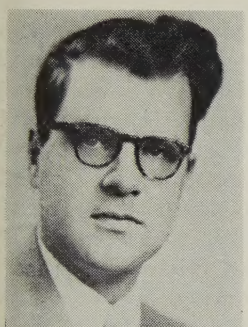
If this program, which has come a vital movement in Eur could be promoted on an Ar wide or service-wide scale by P estant chaplains, either thro command channels or through General Commission on Ch lains and Armed Forces Per nel, the effectiveness of the ch laincy would increase migh the Protestant program on military post and station could come a movement with ban flying, and we would be send more young men back to t homes with a vision of their l calling in the Lord's work.

What do other chaplains th

We are always complaining that days are few, and acting as th there would be no end to them.

—SENE

# America's Religious Revival:



## ASSET

## or LIABILITY?

By WILLIAM E. HORDERN

*Dr. Hordern goes in September to Garrett Biblical Institute, Evanston, Ill., as associate professor of systematic theology. Most recently professor of religion at Swarthmore College, Swarthmore, Pa., he has previously taught at Crozer Theological Seminary and Union Seminary, N.Y.*

OR some time it has been apparent that the United States undergoing a significant revival religion. It is no longer necesy to prove this fact. It has been cumented by several studies and ndicated by relevant statistics, l by the general prestige that igion holds today. There was ver a time when religion stood high in public esteem as now. times of former religious reals the proportion of disintered and untouched was higher n it is today, and there was a re active anti-religious movent. No more can we talk about "good old days" of religion; re are no days that "had it this od."

In the light of this situation, we would expect great rejoicing in church circles. But if it is easy to document the fact of a religious revival, it is equally easy to document a widespread attitude among religious leaders that the revival is not wholly an asset. Many religious periodicals, men as different as Reinhold Niebuhr and Billy Graham, and a host of church leaders have joined the chorus of complaints, which range from cynical disdain to doubts about the efficacy of the revival. Probably there are few congregations that have not heard at least one sermon criticizing the revival.

At this point the layman is likely to become bewildered. We can

imagine him saying, "Is it ever possible to please you ministers? When we did not go to church, you beat your pulpits and condemned our secularism and indifference. But now that we have listened to you and have flocked back to church, you now beat your pulpits and tell us that our last condition is worse than the first."

While we can sympathize with the layman, this is not necessarily proof that the clergy likes to think negatively. The Bible gives a precedent for this criticism. It contains very few condemnations of atheism or secularism. The great enemy is always idolatry—that is, false religion. Consequently, a revival of religion is not necessarily an asset to true Christianity.

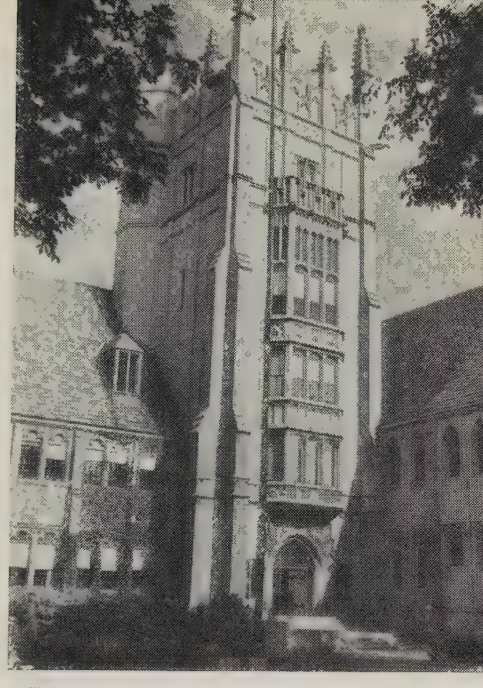
What are the criticisms being made of our current religious revival?

The first charge is that the present revival is shallow. It consists of a vague religiosity rather than a return to the Christian faith. W. L. Miller has described the religion of the typical American as a "passionate belief in the Great Whatever." Juke boxes blare forth their songs about "The Man Upstairs"; and this, it is argued, is the real God of our current American religiosity. God appears to be a slightly senile but likable old gentleman who just has to forgive us, and who will reward us with success if we live by faith, hope, and charity. Marya Mannes, writing about Grah Greene and wondering why he not more popular in Ameri suggested that it was because is such a complicated and unh py Christian. We want our r gion straight—"cheerful nuns, vout prizefighters, happy mi cles." We do not wish to plu life to the depths and wrestle agony with its meaning.

A second criticism is that religiosity is a selfish pursuit. have no intention of losing lives in order that we may f them again. Why should we? are being offered a religion t promises to save our lives with losing a thing. If we will just o a few prayers before our busi deals, or wear a mustard seed learn to quote a few passages Scripture, we can have the bes this world and the next too. shall receive peace of mind, b ness success, victory in sports, p ularity with people. In short, expect religion to give us ev thing that, in a non-relig frame of mind, we wanted. vertisements tell us, "Go to chu and leave your cares." It is mentioned that if we go to chu we may receive new cares— kind that Luther found in monastery, or the kind that d Jesus to sweat blood in Geths ane. Did "all the light of sa story gather round that head lime" so that we could make p its in business, be popular, leave our cares in church?

The third charge against the ival is that it is a worship of he American Way of Life." e religion that the biblical phets condemned was a cul- al religion, the exaltation of a ticular people in a religious mework. There is much to in- ate that we have in America cisely the kind of folk reli- n that the prophets con- nned. We speak about "this ntry under God," but we er mean "this country under judgment of God." What we lly mean is that "God is on side." A recent popular song phasized "the Bible on the le and the flag upon the wall." d is thus identified with our ion so that, instead of trying to l God's will, we assume that will is God's.

The fourth criticism is that de- e the impressive gains of reli- n there has been no corre- nding gain in national moral- If statistics show a rise in gion, they also show for the e years a rise in juvenile de- quency, crime in general, the dent tolls on our highways, the facts revealed in the Kin- reports. There is little in our tical life or in our foreign cy to show that we have be- e a more Christian nation. re has been a dismaying fail- of the revival in religion to t the racial problem. The re- ous revival has come, but the al revival has lagged behind.



"Theology has been revived in our age," says the author, "and has rediscovered the power and depth of the gospel."

Dr. Hordern will teach theology this year at Garrett Biblical Institute, seen above.

If the first three criticisms are valid, this is what we should expect. A shallow religion, accepted for selfish reasons and used to sanction our way of life, is not likely to disturb our moral habits or to move us to do God's will.

So we have a religious revival. But many of our religious leaders are unhappy about it. We have seen their reasons. What can we conclude?

First, we must concede the truth in the criticisms. If we simply shout "Hallelujah" over our encouraging statistics, we shall be fooling ourselves. George Bernard

Shaw reminded us that most people get inoculated with a mild form of Christianity and thus become immune to the real thing. Many have been so inoculated in our day.

In the second place, we must not ignore the opportunity that the church has today. An audience has appeared that is willing to listen to religion. I do not see how anyone who believes that God acts in history can doubt that the hand of God has been working in the revival. This is not to overlook its shortcomings, but it is to emphasize its potential. The old secular philosophies have failed, and men are looking for something to take their place. What they have is still inadequate, but the fact that they are looking offers a remarkable opportunity. It will be a tragedy if the church fails to use it.

Moreover, all is not as black as the critics would make it appear. If there is much that is shallow in the revival, there is also depth. Theology has been revived in our age and has rediscovered the power and depth of the gospel, although there is still a gulf between theology and the masses who are going to church. Many laymen are seeking to deepen their spiritual life, as is revealed by the sales of books on theology and the attendance at religious retreats. Despite the fact that morality is lingering behind religion, there are some exciting developments in this area. It may t out that the most import Christian development of the tury occurred when Martin ther King organized the Chris boycott of buses in Montgom Alabama. Here the power relevance of the Christian e was displayed in a creative fo The moral revival is not as s tacular in size as the religious, it is none the less real and v

Significant also is the incre interest in religion among i lectuals in general, and in the leges in particular. Americ often scornful of intellectuals "eggheads," as it calls them. the fact remains that from colleges come the leaders o morrow. They provide our te ers, our leaders of business labor unions, our clergymen, who will write the novels, p and newspapers, those who become natural leaders in communities. The men who influence public opinion to row are in college today. In a sense, the question of how and permanent the revival w depends upon what is happe in the colleges.

There is an upsurge in reli interest on the campuses. No many years ago it was take most for granted that a "reli intellectual" was a contradi in terms. Christian parents tated to send their children-t lege for fear that their faith w be amputated, and it often

"There is an upsurge of religious interest on the campuses," says Hordern. He speaks from his own recent experience as professor of religion at Swarthmore College, a corner of whose campus is pictured above.

the intellectual is finding his back to religion. In fact, we witnessing an interesting ng of the pendulum. Whereas eneration ago a child came n a religious home and lost religion in college, today many ild from a nonreligious home es to college and discovers re- on. Frequently the reaction of ents is as violent as it was in former generation. "What e you done to our children," want to know, "filling their ds with this superstitious non- e?"

atistics of registration in es in religion, chapel services, Christian Associations pre- a most encouraging picture. *Newsweek* magazine recently verified the general observation that religion is on the upswing in colleges.

But what of the quality of the revival in the colleges? Is it asset or liability? There is much that is asset. Many students are dissatisfied with the shallow elements of the religious revival in general. They want no simple or easy answers. They are prepared to dig into Kierkegaard, Niebuhr, Tillich, Barth, and other intellectual leaders of religion. They are deeply concerned with the question of who and what man is and what is his purpose on this earth.

However, we cannot be complacent over the fact that despite

the revival of religion, the undergraduates are still our largest group of unevangelized citizens. The number of students active in religion sounds impressive when compared with the figures of 20 or even 10 years ago, *but they still represent a minority!* Even *Newsweek's* optimistic report admitted that 61 per cent of college students rarely or never go to church. Although religion has a hearing on the campus that it did not have a few years ago, in their outlook the colleges are still usually humanistic and secular. The individual student who accepts religion has to swim against the stream to be religious. If our revival is to have permanent value, there is much more to be done on the campus.

The revival in the colleges has its liabilities also. Today's student is interested in theology, but he has little desire to study how religion may be applied to social problems. Religion is often sought as the answer to personal problems rather than as something to motivate a man to serve the world. In a study of colleges for the Hazen Foundation, Dr. Phillip Jacobs found that, while a majority of the students expressed a need for religion, it played no part in their choice of a vocation, and they saw no relevance of religion to the important choices they had to make in life. Thus Dr. Jacobs forecast that we are seeing the rise of "an essentially secular (though nominally religious) c ture." Religion does not affect t way the student lives his life.

Dr. Jacobs also found that t average student is "gloriously c tented." This corresponds w my own observations. Ten ye ago students were anxious, ir cure, seeking a firm ground. T group called appropriately by New York *Times* "the beaten g eration" enthusiastically read lich and others who spoke ab anxiety because that student g eration was searching for courage to be." But today, as Jacobs found, students face future with little fear or worry now they read Tillich, they d with a puzzled look, and they "What's this anxiety business always talking about?" They l forward to a future in which t will reap material rewards. R gion will probably be a par that future, but it will not b religion that disturbs or cha lives. Going to church will b part of sinking into secure formity with the mores of t culture.

The ironical part is that Jacobs found these same stud predicting a major war in a d years. And yet they have no i est in international affairs, their prediction does not ch their optimistic hopes for t future. In other words, thei timism is based upon an u istic, irrational view of life. W I think of how much current

ious literature is aimed at find- g cures for anxiety, worry, and ar, I often long for something at can puncture the complacen- of the modern student and ive a little fear and trembling o his heart.

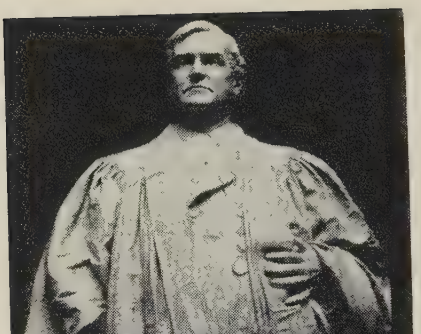
Another problem is that the llege student who does not fall to the general pattern of com- acent conformity, but who is in- rested in religion, *is quite likely be hostile to organized religion.* his situation is deplorable be- use the church needs precisely is younger generation, and these ung people need the church if ey are to have their religious ncern deepened and broadened. here are many reasons for their jection of the church. Partly it pride. They do not see how they n fit into a church geared to the tellectual standards of "the tcher and the baker and the ndlestick maker." Ironically, the precise elements that seem to be winning multitudes to the church today are antagonizing these young people. Popular religion seems to them to be shallow, easy, and not sufficiently realistic. If the current religious revival is to dig deep roots and change the future, it will have to take more seriously the criticisms of these concerned young people.

In conclusion, my thesis is simply this. The question "Is the revival of religion an asset or a liability?" is still to be answered. To a large part, it will be answered by whether or not our churches awaken in time to the crucial position of the college. Perhaps we have never had such an opportunity for religion in higher education. But the opportunity has its dangers. Only the best study and increased interest can turn this opportunity into an asset for religion.

---

Besides playing the organ and directing the music for her husband's chapel, Mrs. Frederick G. Nichols, wife of a chaplain assigned to U.S. Army Hospital, Munich, Germany, is active in the USAREUR Religious Retreat House Program at Berchtesgaden.

Mrs. Nichols has directed the music there for each annual convention of the Protestant Women of the Chapel; also, for the Sunday School Workers' Convention last year.



*The photograph above shows the bust of Phillips Brooks in Trinity Church, Boston. It is the work of the noted sculptor Daniel Chester French.*

# The Preachi

I HAD rather hear you praised for holiness than for talent, though of course that is unspeakably precious when used in good service. But, my dear Philly, let no human praise make you proud, but be humble as the Master you serve, and never forget what an honor it is to be the servant of Christ."

So wrote a godly and devoted woman to her preacher son, a son whose strikingly attractive physique and uniquely appealing manner were winning for him popular acclaim such as few ministers had received in his generation. That son was Phillips Brooks.

It would not be accurate to attribute his popularity as a preach er to physique or manner, hov ever. There would necessari have been many factors that coul explain the effectiveness of h preaching, and perhaps most them were of greater importan than these. The inclination magnify these traits of personali comes as a result of his own defir tion of preaching, which has bee quoted by many authors of boo on homiletics since he stated it his lectures to Yale divinity st dents: "These are the elements preaching—Truth and Person ity." He insisted there must ways be a proper balance betwe the two elements, and advise "Let a man be a true preach really uttering the truth throu his own personality, and it strange how men will gather listen to him."

Born in Boston on Dec. 1835, he attended Adams Sch and Boston Latin School, and v graduated from Harvard Coll at the age of 20. After teachin year in Boston Latin School, attended the Protestant Episco Theological Seminary, Alex

By JAMES McGRAW
*Professor of Preaching and Pastoral Ministry*
*Nazarene Theological Seminary, Kansas City, Missouri*

# PHILLIPS BROOKS

ria, Virginia, where he was graduated in 1859. It was a year later that he was ordained in the Episcopal ministry, and he began preaching at the age of 23. His first pastorate was in the Church of the Holy Trinity in Philadelphia, which pastorate he held three years. He spent a year abroad, then became rector of Trinity Church in Boston in 1869. It was here that he became prominently known, and it was here that he accomplished his most fruitful ministry. With the exception of his trips abroad and his occasional lectureships in Harvard, he served this parish until his election as bishop of Massachusetts two years before his death in 1893. Thirty-four of his 58 years were spent in preaching, and his preaching remains an example that 20th-century pastors and evangelists may well strive to follow.

Phillips Brooks possessed what might be called a "strong character." A. W. Thorold, the English bishop of Winchester, described him as "strong, fearless, tender, eloquent, incapable of meanness, blazing with indignation at all kinds of wrong." Reserved yet cheerful, he impressed all who knew him with his quiet strength of spirit.

One who traveled with him abroad said later that he was perennially cheerful. He was not often alone, yet he seemed hungry for human affection. He never married; yet he said of himself that, although his life was one of the happiest, he considered that the mistake of his life was not to have married. He missed the companionship of a wife and the experience of enjoying his family and children.

Brooks was deeply conscientious, not only in his dealings with others, but in his attitude toward himself. He observed great neatness in his dress but avoided every badge of his calling in the way he dressed. He would not allow himself to be photographed in his clerical garb because he considered it too sacred. He was conscientious in the way he answered his correspondence, answering letters so promptly that his friends hesitated to write him for fear of

adding to his burden. He was conscientious in entering every door of opportunity that opened to him. He once declared that he had never declined any invitation to preach unless he was prevented by a previous invitation or by illness.

He had the soul of a poet, and often wrote the poetry he quoted in his sermons. A reading of his published manuscripts reveals frequent quotations of poetry. Not many people associate him with the famous Christmas carol "O Little Town of Bethlehem," which he wrote in 1868, largely because of his love for children. His organist, Lewis Redner, urged him to write a carol, and he agreed, with the provision that Redner should write the music.

Unusual in his day was the work he did in parish calling. He spent much of every afternoon in calling, and once stated at a meeting of clergy where preaching was extolled and pastoral calling deprecated, "I would like to do nothing but make pastoral calls and meet the people. Indeed, if I did not, I could not preach!" Doubtless his personality and experience with life affected his preaching at least equally as much as his brilliant intellect and thorough preparation.

Congregations were often amazed at the preaching of Phillips Brooks, which was so unlike any preaching they had heard before. The old, familiar gospel story was there, but his delivery was different and his words were stripped of the old clichés, the usual conventionalities, and the threadbare expressions. There was a unique combination of scholarly dignity with folksy simplicity. His preaching was at the same time profound and simple—profound in thought but simple in language.

Biographer DeWolfe Howe claims that the same sermon Brooks might preach at Wellesley College he could also preach at Concord State Prison. His secret seems to have been in his method of using timeless, eternal truths in his messages yet illustrating and applying them in the light of events in the lives of his listeners. He knew their needs, and understood their problems. This made his preaching meaningful for those who heard him.

Brooks's thorough preaching preparation was made possible by his gift of rapid reading. He could take in a page of printed matter in a very small amount of time. His home was filled with books, and where there were no books there were pictures. The ability to read rapidly, coupled with an active imagination and keen memory, enriched and freshened his ministry.

Without plagiarism, he was able to use what he learned. It is said that someone asked Charles Lamb where he got the material for one of his essays, and he replied,

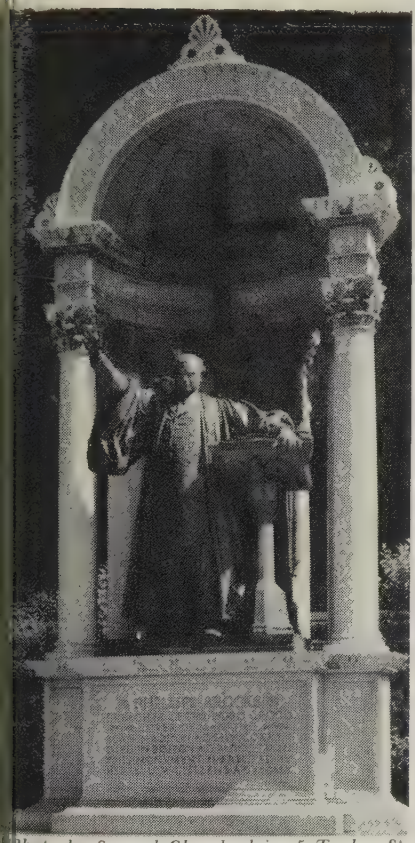


*Photo by Samuel Chamberlain, 5 Tucker St. Marblehead, Mass.*

Hundreds of people going up and down Huntingdon Avenue every day stop to look at this famous statue of Phillips Brooks, the work of Daniel Chester French. It was erected by "the citizens of Boston," who raised so much money for the statue that there is a "Phillips Brooks Memorial Statue Fund" provided by the money left over after the statue was erected. Income from this fund is used to keep the statue in good repair.

milked three hundred cows for it; but the butter is mine!" So might have said Phillips Brooks. He read widely, but he churned his own butter.

Brooks wrote every sermon out in full each week, and sometimes wrote also his Wednesday night lectures and his other addresses. He did not, however, read from the manuscript as his method of delivery. He had the ability to retain so much of what he had read and pondered that it was not necessary that he be bound to his manuscript.

He spoke extremely rapidly. Biographer William Lawrence says he plunged immediately into his delivery at full speed, and it was not easy for the audience to keep up with him. While the average preacher speaks at the rate of some 120 words per minute, Phillips Brooks spoke at the rate of from 190 to 215 words per minute!

He would announce his text in a rather quiet voice, sometimes too low to reach all corners of a large sanctuary. A gradual increase in volume accompanied the delivery of his sermons. The rate of speed in his delivery, however, remained just about as rapid from the beginning to the close.

A very remarkable clearness in enunciation, fortunately, diminished the difficulty of keeping pace with his extraordinary speed.

Edmund C. Jones, in a study of Brooks, points out that in his later ministry there was a depth of emotion that was not present at the beginning. There were many

times that he showed visible signs of his own deep feelings while his words moved the emotions of his audience. The people who heard him seemed more deeply moved than they were in his earlier years, and seemed to want *him* rather than his eloquence or his gifts.

His sermons were largely topical in development, but some of them were textual. His introductions were always brief, and usually contextual in their content. Sometimes he used the background leading up to the text, and sometimes found his introduction in the text itself. Then, most often, his outline was the development of the topic he found there but not necessarily the material to be found within the text. The text itself was his "springboard" from which he leaped out into the treatment of the truth which was his message.

His conclusions were usually an application of the truth of his message. One feels moved even today after reading his sermons, although it is true that a written sermon seldom reveals half the actual spirit one feels when he hears it preached.

One of his best-known sermons is entitled "The Fire and the Calf," in which he uses the text in Exodus 32:24: "So they gave i me; then I cast it into the fire, an there came out this calf." H shows, in his first point, what thi statement of Aaron represents— it was a deliberate lie told by man who was afraid to face th truth. His next point shows wha this means—that Aaron was reall deceiving himself more than an one else, and that men today ofte blame their hands and not thei hearts for the sins they have com mitted. Then his final point de scribes the cure: until a man take the responsibility for his sins, h will be unable to find forgiveness

Today there stands a statue o Phillips Brooks beside Trinit Church in Boston. (*See the photo graph on page 17.*) One can see i the likeness of this saintly mi ister something of the dignity o his tall, six-foot-four-inch fram and his compassionate characte But behind the statue of th preacher there is another statue the Christ he preached hovers b hind and above him with hi hand on his shoulder.

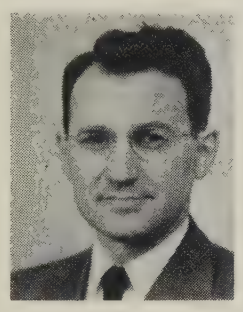
It is the Christ he exalted wh made his preaching great, and i is that same Christ who wants t bless the ministry of all of us a we, like Phillips Brooks, give hi the best of our service.

---

I REMEMBER that when Christian teachers told me long ago that I must hate a bad man's actions but not the man, I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man to whom I had been doing this all my life—namely, myself.

—C. S. LEWIS, as quoted in *World Christian Digest*, England

# What Happened to the Sermon?



By DWIGHT E. STEVENSON

*Professor of Homiletics, The College of the Bible*
*Lexington, Kentucky*

THE MINISTER had worked like a stevedore on his weekly sermon. He wrestled with the idea manfully until he really had an idea. He outlined and organized it rigorously. He wrote it painstakingly and rewrote it conscientiously. He read the manuscript over until he had it thoroughly in mind.

By this time he was intimately identified with that sermon. He believed in it. He was committed to it, and he looked forward with keen anticipation to the privilege of delivering it.

When Sunday morning came he could hardly wait for the church hour. He rushed to the church eagerly and sat patiently through the "preliminaries" of the worship waiting for his turn.

At last he arose to deliver his masterpiece. But alas! Something had happened to his darling. It simply would not come out as he had planned it. Oh, the phrases were all there, the outline, all the words as he'd planned to say them; but this sermon that was such a live, athletic being in the study had entered the pulpit only to become a corpse, and there was none to do it reverence!

Delivery, which should have been an inspiring privilege, became a drudgery; and when it was over, the preacher, who had hoped for so much, left the pulpit discouraged and exhausted.

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He remembered his teacher of preaching in the seminary saying: "Don't saunter into the pulpit on Sunday morning with an incomplete sermon—a few miscellaneous ideas loosely stuck together with illustrations. Put solid preparation back of that sermon. Think hard about it. Give your people 'something to get their teeth into.'" He had tried earnestly to put this into practice.

He remembered that a famous American preacher had put it this way: "For every minute in the pulpit, I try to spend one hour in study." That meant that a 25-minute sermon will rest upon the base of 25 hours of thoughtful study! In fact, he had been told there is hardly a fault of contemporary preaching that cannot be cured by a simple remedy—*more time in the study.*

All this was true and important; but, in the deepest sense, the minister must know that a true sermon can never be completed, either in the study or in the pulpit. In the very nature of the sermon, it must—if it is alive—come from the study unfinished, and unfinished from the pulpit it must go. All this the minister must understand and take into account.

But more specifically what had happened to the sermon?

1. **He may have forgotten to locate the sermon where it really is to be found.** He located it on paper—in the outline, and especially in the neatly typed manuscript. There, in ordered sentences, he had said exactly what he meant. If he could learn it well and deliver it just as he had written it, he thought, he would have a good sermon.

That is where he made his first mistake. The sermon is not on the paper. It is not even in the preacher. It is an electric spark that jumps from the preacher to the people in the living moment of delivery. It is conversation. It depends not only on preparation but also on communication. It requires of the preacher not only a vivid awareness of what he wants to say but an even more burning knowledge of why he needs to say it and a creative concern for, and empathic connection with, the people with whom he speaks.

Instead of this living force which flows between himself and his people, his sermon has become too individualistic. It is a solo performance. The people are needed, to be sure, but only as audience. They are not really integral to the sermon. And so it comes about that this sermon succeeds only for the preacher, in the study; but that it is no sermon at all where it is needed.

We can never know how other people will behave. And to trust ourselves to this changing sea of human emotions requires a saint or's courage. Yet that is precisely what we have to do.

Even the most polished sermon anuscript is not a sermon; it is ily preparation. It can never be ore than that. The sermon itself a living spark that leaps in the eative interchange of thought om the minister to the people d back.

Thus, no matter what prepara- on a man may have made in the udy, he comes into the pulpit ith an unfinished sermon.

Yes, the first mistake that our iend made is that he forgot to cate the sermon where it was ally to be found. But he also ade another mistake.

2. **He may have tried to create work of art.** Preaching, it is ue, belongs more to the arts an to the sciences; but its end oduct is not a beautiful sermon be hung up in the art gallery the mind and admired for its chnique. It is not designed to ring celebrity to the artist.

The secret motivations of a reacher can stray over into this ode of thinking so easily. Why oes he preach? "To be seen of en" and praised by them. When e comes from the pulpit, he hun- ers for the approving word. He ay even imagine himself eaves- ropping on the conversations of is churchgoers: "Wasn't that ser- on simply divine this morning? Yes, I think we have the most onderful minister. I don't think ny preacher in town can hold a ndle to him."

Of course, he would never utter these daydreams aloud, nor even admit them to himself; but the fact remains that a preacher can become a self-conscious artist displaying his masterpiece and waiting for the applause.

The cure is to discover the sermon as *help* for people in need. If an analogy must be found, a sermon is closer to the tool shed than to the art gallery.

So much for two of the preacher's difficulties. He may have had another.

3. **He may have failed to keep the sermon alive.** It lived for him in the study until he wrote the last word of his manuscript—on a Friday or Saturday. But time has elapsed since then, and he has done nothing to make sure that the sermon is living on Sunday.

Actually, there are two phases to every true sermon—creation and resurrection. It has first to be created in the study; then it has to be raised from the dead on the first day of the week. This means that a preacher must take time to live his way back into that sermon on Sunday morning. I do not mean to master its outline and phrases merely, but to live himself into it—into its object and passion and into the moving reality of its truth.

This may take as much as two hours, but it is a kind of preparation that may not be by-passed. The object is to take a finished

sermon and make it again an incomplete, growing thing for the unpredictable moment of delivery.

Specific techniques for doing this are known and may be read from books, but more important than the techniques is the attitude of the preacher. Otherwise, what he has to say on Sunday morning will not be a sermon at all but only an obituary pronounced over a once-living idea; and his proper text will be, "Blessed are the dead who die in the Lord."

Jesus apparently thought of preaching as sowing seed. He could not tell at the time of the sowing how much of it would take root and how much of it would be lost. But he went ahead with the sowing in faith; for the word was living, there was fertile soil in the hearts of people, and the harvest would be plenteous.

The sermon at the time of its preaching is like the grain that sinks into the earth and dies, that the plant of Christian insight and of Christian living may spring up and bring forth abundantly. How long will it be to the harve Growing seasons differ in differe lives, and the growing time some ideas is slower than othe It may be a day or a year, o quarter of a century. But no s mon lives in and of itself; it li only in the harvest.

What we have just said n seem to be addressed almost clusively to preachers, *but tha only apparently true.* Actually are *all* involved in preaching.

Do you go to church to hear to listen? There is a differen genuine listening is a very act business. Real preaching is "a operative dialogue" betwe preacher and people. Are y keeping up your end of the c versation? And when you dep from church, how do you think the sermon you have just hea Do you say, "Well, that's over a done with"? Actually the serm is only begun, and whether it ever completed does not now pend upon the preacher, for i out of his hands. It depends you.

## Special Appeal to *Christians*

IN commending to its member churches a statement on "Atomic Tests and Disarmament," the Central Committee of the World Council of Churches, meeting in New Haven, Conn., Aug. 5, addressed to "our Christian brethren" a special appeal that says in part:

"We know that a comprehensive program for disarmament must proceed by stages, and we realize how much depends upon the deepening of confidence between the nations. But we urge that as a first step governments conducting [nuclear] tests should forego them, at least for a trial period, either together or individually, in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

# With Chaplains in Europe

The Editor Interviews
MARION J. CREEGER

IT WAS MORE than "Hail and Farewell" when the Executive Secretary of the General Commission spent a fortnight this spring visiting chaplains in Europe. In spite of crowded schedules and rapid-fire experiences, the results of this consultation promise mutual, lasting benefit.

Flying by commercial airlines, Dr. Creeger landed at Prestwick, Edinburgh, London, Rome, Zürich, Frankfurt, and Amsterdam before returning to the U.S.A. By meeting with chaplains in groups, he was able to see 150 of the 270 chaplains in Europe. Eight group meetings were arranged in England and Germany through the courtesy of Command Chaplain Harold Schulz, USAREUR, and Staff Chaplain John Linsley, USAFE.

After landing in Rome, Creeger visited our Navy chaplains in Naples.

Asked why he made this trip, Dr. Creeger replied: "I had several objectives:

"In the first place, I went to carry warm fraternal greetings from all churches of the General Commission to their chaplains in the European theater. I did this on formal instruction from the Commission. It was the first time in several years that such a visit had been made.

"And secondly, I wanted to re-

■ Air Force Chaplain Benjamin J. Shinn was filling to capacity the handsome modern chapel at Wiesbaden. Its Sunday school enrollment is about 1,000.

port to the chaplains the growing concern of the churches of the Commission to provide them with more varied and effective support. It is encouraging to see that these churches now recognize the ministry of military chaplains as not only important in itself but also strategic for their total life and outreach.

"Finally, I wanted to consult with chaplains on the field regarding the content of our two magazines, THE CHAPLAIN and THE LINK, and to ask their advice and help with problems of distribution."

"When you met with chaplains in groups," I asked, "what did you talk with them about?"

"I talked with them about the intention of the Commission to increase its services to chaplains, and I described the new structure of this general Protestant agency. In 1955 the Commission adopted a constitution which provides for two administrative departments—the Department of Chaplain Services and the Department Ministry to Armed Forces Perso nel. In June of this year a t flight man was secured to he the latter department. (*See pa 30.*) Moreover, it is likely th the Commission will soon secur full-time director for the oth department, thereby multiplyi its services to chaplains."

"Did the chaplains have help suggestions about the Comm sion's magazine program?"

"Indeed they did, and I wa them to know that their sugg tions will be implemented as so as possible. In general, they lik the content of THE CHAPLAIN its present form. Many felt th THE LINK should be increas somewhat in size and should mo in the direction of becoming kind of Protestant Digest. T idea is being explored within t means at our disposal."

"What about distribution?"

"The problems here are diff

■ Beyond the Berchtesgadener Hof (right) mists were veiling the Watzmann in early May. Nearby, the 180th retreat had just closed, bringing the total attendance then at the USAREUR Retreat House to 24,846.

t for the two magazines, but we scussed them pretty thoroughly. found that many new chaplains e not familiar with THE LINK, nce, unlike THE CHAPLAIN, it es not come to them unless they der it. I am concerned that the unger chaplains discover the tential of this Protestant jour- l designed especially for service rsonnel.

"THE LINK," said Creeger ear- stly, *"is a real tool in support of e chaplain's ministry."* But he ded, "No tool will work unless u work it. And THE LINK can- t help unless you pick it up and e it. It is not enough to put it in ack or on a table."

KED ABOUT his over-all im- ession of the trip, this devoted urchman answered: "I was im- ssed anew by the practical and umenical character of the chap- ncy. It is impossible to calculate long-term influence of this ex- ience in ecumenical Christian worship and service upon the ecumenical movement in the Christian church. It is an influence that reaches out in less conspicuous ways than those of articulate church bodies; but it touches the lives of multitudes, crossing the lines of nations as well as denominations.

"Let me illustrate," he continued. "The American Church in The Hague is a symbol of this ecumenical influence. It grew out of the co-operation of Chaplain Van der Poel, of the Royal Netherlands Air Force, with an American chaplain who was stationed in The Hague following World War II and who had, as a collateral duty, the spiritual care of American civilian personnel in that city."

As we talked of The Hague, I learned that Dr. Creeger had preached at the American Church there May 5.

The following day, by invitation of Chaplain Van der Poel,

Creeger met with 15 of his 18 Protestant chaplains in a regular monthly conference at Amersfoort. These chaplains, he said, were eager to know more of the relation of American churches to the chaplaincy.

"There is no career chaplaincy in the Netherlands," Creeger stated. "Men serve 18 months, retaining their pastorates the while. The chaplain's family continues to live in the house provided by his church, and the pulpit is supplied until he returns. If he extends his term in the chaplaincy, however, then he must take himself out of the parish."

The Netherlands Air Force has a Retreat House with a continuous program resembling ours at Berchtesgaden. It is housed in an old mansion with a lovely little chapel nearby.

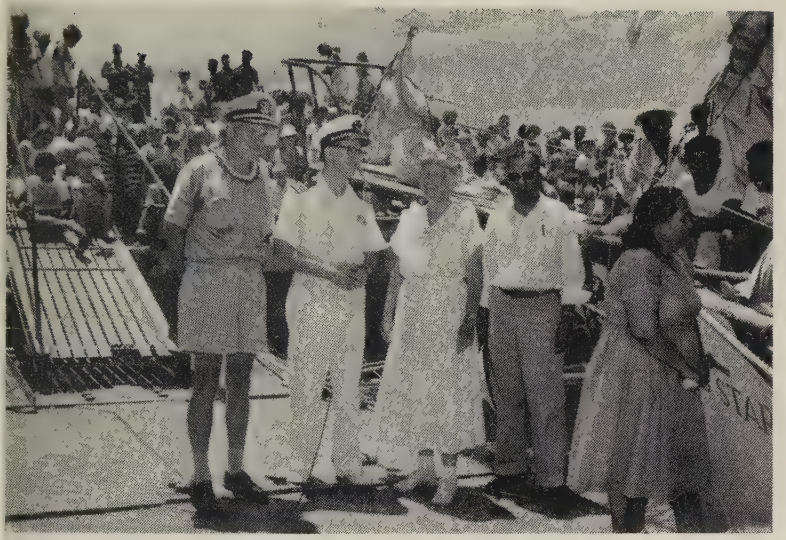
GRATITUDE to individual chaplains fell from Creeger's lips throughout his recollections. Deeply grateful to Chaplain Schulz and Chaplain Linsley, he expressed appreciation of many others also. Floyd S. Smith, staff chaplain of the Third Air Force, had been especially helpful to him in London. Albert C. Wildman, Northern Area Command chaplain in Germany, had met him at midnight to secure a hotel room for him in Frankfurt. Gerritt E. Mouw had been his escort in Wiesbaden. He expressed indebtedness to Wayne L. Hunter, who is now Seventh Army chaplain; Benjamin J. Shinn, who is filling to capacity the chapel at Wiesbaden; to J. A. Connett, another outstanding preacher with a big program at Frankfurt; and others.

Navy Chaplain C. W. Ackley entertained Dr. Creeger in Naples where he preached at the chapel of the Naval Air Facility and visited Methodist and Congregational orphanages—Casa Materna and Casa Mia.

There was little time for sightseeing; but a never-to-be-forgotten experience was the visit, with Chaplain Ackley, first to Pompeii and then to Assisi.

"The order here is important," says Creeger. "Really to understand Francis of Assisi, with his rigorous asceticism, you need to see him against the prior background of the utter paganism of Pompeii. Sometime I hope to express at some length the insights I gained and the conviction I received that *Pompeii and Assisi belong together.*"

Summing up the impact of the journey as a whole, Dr. Creeger declared: "I was greatly impressed by the scope, the variety, and the quality of the program our chaplains are carrying out in Europe, including the highly imaginative year-round program at the Retreat House in Berchtesgaden. These men are engaged in a ministry of very great importance and are doing it with more than ordinary effectiveness."



# THE SKIPPER IS A LADY

THE gala christening of a mission ship—*Morning Star VII* must have set a record for uniqueness. The skipper was a lady missionary some 70 years of age. The champagne bottle shattered—only to anoint the ship's bow with cocoanut juice. Bright banners that flew from the rigging were improvised from dress goods. And the honorary captain of this brave vessel was an officer of the U.S. Navy.

It seems that in 1857 missionaries from Boston, Mass., arrived on their sailing vessel, *Morning Star I*, at the Marshall Islands in the Pacific Ocean. One hundred years later, on May 14, the newly acquired mission ship—the seventh to bear the same name—was christened at the U.S. Naval Station pier at Kwajalein.

The Rev. (Miss) Eleanor Wilson is skipper of the present vessel, as of the one it replaced. She perforce became captain when no man missionary was there to guide the ship's course. She practically taught herself navigation by the stars! A recent book, *The Lady Was a Skipper,* tells about this feat. Kwajalein people bought it in time for the celebration so Miss Wilson could autograph copies.

Seen above, left to right, are Captain W. C. Short, Jr., commanding officer of the Kwajalein Naval Station, marked as honorary captain by the *mara ma* (a straw-shell lei); Chaplain Arnold P. Spohn, who pronounced the benediction; Miss Wilson; Pastor Ned, who offered prayer in Marshallese; and his wife, who broke the bottle.

This century may go down in history as the "layman's century."
—Henry P. Van Dusen

# Layman Extraordinary: J. ARTHUR RANK

By ORMEROD GREENWOOD

*ONE of the most active laymen in England is J. Arthur Rank, famed motion-picture producer who teaches a Sunday-school class and often fills a pulpit. He has just been made a baron by Queen Elizabeth. It was with his help that the Methodist Television, Radio and Film Commission made the* John Wesley *movie in England.*

*"A modern fairy tale," Mr. Greenwood calls this man's life story. The following account is condensed from an article prepared by him for British Information Services.*

IN THE OLD fairy tales, with their enchanters, dragons, giants, and talking foxes, there is often a simple, honest, friendly lad (the youngest son of a miller, perhaps) who outsmarts all the smart characters and co through every ordeal just by bei himself.

J. Arthur Rank is that mill son. The facts of his life co be told in the good old way.

## Youngest of Seven Sons

"There was once a miller, a he had seven sons"—the cor opening and the lucky numb "And this miller owned a wi mill, which could grind one an half sacks of meal in an h when the wind blew." This, fact, was the beginning of Jos Rank ("Old Joe"), who died 1943 one of the richest men England.

And it happened like t "Now this miller had a youn son, who was set to sweep floor of the mill and carry sack meal." (Strict fact, vouched by J. Arthur Rank himself; "Old Joe" was of the old sch who did not believe in too m education.)

"Now the miller grew old; his youngest son had alre reached middle life when he c to his father and said, 'Fathe am going into a strange coun

" 'Don't!' said the old mi 'You'll lose every bit of reputa you've got.'

" 'I'll take that risk,' the said, and set out on his journ

Such, very nearly, was the versation between Joseph R (aged 79) and Joseph Art Rank (aged 45) when in the

the son decided to go into
s.
ut in this modern fairy tale
thing doesn't fit: the motive.
youngest son did not go out
seek his fortune—he already
it. Nor did he go in search of
autiful princess—he was hap-
married. Nor was he bitten
the wanderlust. Until he was
e never left his country—and
to attend a church confer-
.

### His Motive

o find the motive, we have to
e fairy tale and turn to the
chapter of Hebrews. The
ngest son went out led by
n. Hear what he once told the
don *Methodist Recorder:*

> I could relate to you some of
> various adventures and experi-
> s in the larger film world, you
> d not only be astonished, but it
> d, I think, be as plain to you
> is to me that I was being led by

ow did this adventure start
h put the miller's son in
ge of a caravan of artists and
lved him in financial deals so
they became a matter of Gov-
ment concern?

began with Sunday-school
, as he told Dr. W. E. Sangster
tly:

> learly wanted to get good reli-
> into the lads and girls. Not
> body has the gift of telling a
> well. I doubt if I have it myself.
> One day it occurred to me that if I could show them the story in a moving picture, it would make a deeper and more lasting impression than all my talk.

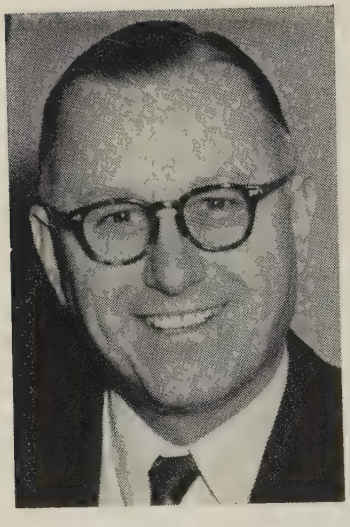
Yet there is a story told by his biographer, Alan Wood, that is more picturesque (if less discreet) than Mr. Rank's own summary. It was after church one Sunday that Rank, walking in his garden with a friend, burst out: "I have just been listening to 40 minutes of drivel!" And it was while he was shooting the preacher down in flames that the idea of using religious films was born.

### Films in the Service of the Churches

But when Rank tried out the religious films available, he found that they were drivel too. So he was forced to think of making his own; and step by step, from the day when he went out to buy a projector for his own church, he became within 10 years the biggest force in British pictures, ruling an empire valued at $150 million.

Mr. Rank still keeps his interest in religious films. Some are ambitious productions like *John Wesley;* some are brilliantly original, like Mary Field's series "2000 Years Ago." Ambitious or not, they have brought films into the service of the churches.

Mr. Rank would feel it worth creating an empire just for that.



# Two NEW LEADE

Dr. LAWRENCE P. FITZGERALD

*Director of the Department of Mi to Armed Forces Personnel, and Edit* THE LINK

A FRIENDLY Texan with long experience in youth work has accepted the challenge of corralling the program resources of many Protestant churches and hitching them where chaplains will find them handy for their ministry. This was the job cut out by the Commission in 1955 when it set up the Department of Ministry to Armed Forces Personnel.

For this department, an Advisory Board was drawn from youth leaders of many denominations. "Larry" Fitzgerald served on this board as chairman before coming to his present post.

As director of the department, Larry is responsible for its magazine THE LINK, which he hopes to increase in size and usefulness to members of the Armed Forces.

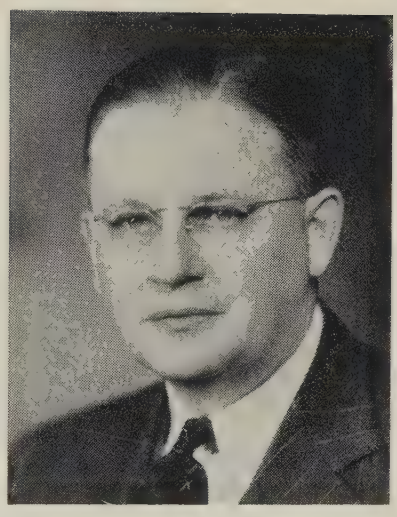
In all these duties, Dr. Fitzgerald will be carrying forward work begun by Joseph C. I Joe left the Commission las to join the faculty of Black College, Carlinville, Ill.

The new director is a grad of Hardin-Simmons Unive Abilene, Tex. (B.A. 1928; 1953), and Southern Baptist ological Seminary, Louisville (Th.M. 1933). He taught at din-Simmons and did gra work at the University of and Yale before going int pastorate in Missouri.

A chaplain during World II, Larry was connected wit 50th Field Hospital in the pean theater of operations.

From 1946 until coming present position, Dr. Fitz was Director of Youth Pu tions for the American B Publication Society in Ph phia.

# neral Commission



Bishop REUBEN H. MUELLER

*irman of the General Commission on Chaplains and Armed Forces Personnel*

HE NEW chairman of the General Commission is resi- bishop of the West Central of the Evangelical United hren Church. Bishop Mueller long been a member of the mission; and during the bien- n 1955-57 he was one of its two chairmen, the other being the Rev. Henry I. Louttit, of the estant Episcopal Church.

ishop Mueller was elected rman at the annual meeting April, when the Commission brated the 40th anniversary of founding. He succeeded Dr. S. Buschmeyer, an executive he Congregational Christian rches, who was recently ed an assistant general secre- of the National Council of rches and director of its Wash- on office.

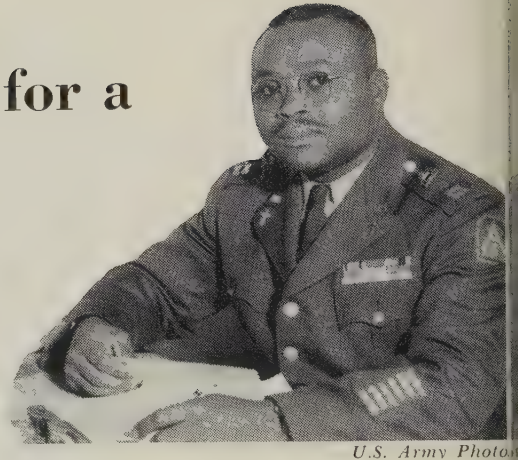
he son of a minister, Dr. Mueller was born in St. Paul, Minn. He is a graduate of North Central College, Naperville, Ill. (A.B. 1919; LL.D. 1953), and the Evangelical Theological Seminary in Naperville (B.D. 1926). He received a D.D. in 1937 from Westmar College, LeMars, Iowa.

The Muellers have one daughter, Mrs. Armin C. Hoesch, who is a missionary in Nigeria, Africa.

Bishop Mueller served as pastor of churches in Minneapolis, South Bend, and Indianapolis before becoming a conference superintendent in 1937. Since then he has held many executive posts.

At present he is a vice-president of the National Council of Churches, vice-chairman of the World Council of Christian Education, and a member of the U.S. Conference of the World Council of Churches.

# Director for a Chapel Center



U.S. Army Photo

FORT EUSTIS, Va.—"home of the Transportation Corps"—has an outstanding director for its Chapel Center program. In March 1957 the directorship of the Center, which had previously been handled by the Post Chaplain, was assigned to Methodist Chaplain (Maj.) George W. Williams, pictured above.

The activities of the Center are carried on now in a variety of buildings, but plans for FY 1959 include construction of a Post Chapel with a Chapel Center Annex.

A combat veteran, the new director has served and traveled in Europe, the Far East, and the "lands of the Bible"—a far journey from his birthplace in Sumter, S.C.

With a B.A. from Claflin University, Orangeburg, S.C., and a B.D. from Gammon Theological Seminary, Atlanta, Ga., Will joined the Chaplain Corps 1942. Integrated into the Reg Army in 1947, he was selected *Who's Who in Colored Am* (7th ed.), 1950.

Chaplain Williams was sele for the Heroic Hall of Hono daring action in hazardous in Korea. He wears a Silver a Bronze Star, and eight b stars.

As director of the Chapel ter, Williams supervises such tivities as Post Sunday Sc Chapel Center Library, Prote Youth Fellowship, Youth Ch Religious Drama Club, and I Vacation Bible School.

Chaplain Williams' devotio his work and his methods of ing with and advising mil people have gained for him esteem and confidence of a whom he has offered his ser

# REVIEWS

***stian Ethics*** by GEORGIA HARK-ss. Abingdon 1957. 240 pp. $3.75.

he announcement of a new book Georgia Harkness is always good s. Those of us who have followed writings of this brilliant theo-an have delighted in the reading each new book that has come n her pen, and have found great ity and wisdom in her writings. s book on Christian ethics, like others, demonstrates the author's p of the heritage of the Christian rch and her ability to write simply directly.

Miss Harkness explains her temeri-n putting forth another book on istian ethics in the midst of the horа of such books by pointing the particular frame of reference n which she writes. Many ethicists e from the point of view of moral losophy or of biblical theology, says, but these are not satisfactory ndations of Christian ethics. The adequate foundation of Christian cs is the picture we have of Jesus the Synoptic Gospels. Christian cs is "the systematic study of the of life set forth by Jesus Christ, lied to the daily demands and isions of our personal and social tence."

The book is divided into two dis-t parts:

n the first part Miss Harkness de-bes her point of view and her basic procedure. Having set forth the frame of reference as rooted in Jesus of Nazareth, she very properly goes to the Old Testament for the background out of which Jesus came, and then to the New Testament for the teachings of Jesus and for the practice of the early church. She describes the basic characteristics of his ethical teachings, the relationship of his eschatology to his ethics, the relation of the gospel to the law, and the relation of the Kingdom to the Christian community.

The second half of the book deals with specific contemporary problems —marriage and the family, economic life, race, conscience and the state, war and peace, and culture.

Both parts of the book are exceedingly helpful. Part I is a singularly clear analysis of the factors involved in a study of the ethical teachings of Jesus and would assist anyone who wanted to avoid the superficial prooftexting that continues to plague us. The chapters in Part II on concrete problems are straightforward and honest, and anyone who desires help in thinking through the obligation of the Christian living in today's world would do well to read here.

Two major questions concern the reviewer of this book: First, is it true that Christian ethics should be rooted in the picture of Jesus of Nazareth given in the Synoptic Gospels? Is there not a firmer basis of ethics in the creative and redemp-

tive work of God, and the transforming power of Jesus Christ which enables man to respond to God? Second, has Miss Harkness in the second part of her book actually developed her treatment of these contemporary problems on the basis of the ethical teachings of Jesus as she set out to do? Or has she not in actuality presented a better ethical practice than her theory of ethics affords?

With regard to the first of these questions, let me say that while it is true that we must always think of Jesus as the great example and teacher, he is not primarily example and teacher. He is primarily Saviour and Lord. While we may recognize that in him we do have our only pattern of the Christian life, nevertheless the life of the Christian is not fundamentally a copy of the life of his Lord and cannot be. The Christian life is not imitation primarily, but fruit of the Spirit. The possibility of new life comes to a man from his union with Christ, from his dying to self and rising in Christ Jesus. The dynamic of the new life is the love of Christ. Thus man is not called upon to love primarily in imitation of the love of Christ. He is enabled to love because he has himself been taken hold of and transformed by the love of Christ. The teaching and example of Jesus are secondary to his work of redemption. They serve as revelation of the nature of God and as pointer to what the Christian life may become when one has given his allegiance to God through Christ. They nowhere come to man as law. The one command or law is to love God and man, and this law is in the nature of an announcement of the love of God made known in Ch and a call to man to let the lo God take hold of him and set free to love.

With regard to the second of questions, it is apparent at once Miss Harkness actually does dra a great deal more than the teac and example of Jesus for her t ment of these problems of cor porary life. Her chapters here not simply a study and analys the words of Jesus and of his behavior with regard to marriage economics and the like. Actuall analyzes the sociological and chological factors involved, back at what the philosophers said, consults contemporary logians and the writings of the C tian church through the years, brings together whatever she ca her attempt to arrive at the Chri solution to these problems.

All of this is to the good. For the mainspring of Christian beha is the Christian's relation to Go revealed to us in the life and d and resurrection of Jesus Christ, it is only through his redem power that the Christian has capacity even to desire the well-b of his fellow men above his nevertheless it will call for all wisdom of moral philosophy and Christian church, for the insigh the natural sciences and the sci of man, to know how the concer the neighbor will best be express this complex world in which we All of this Miss Harkness has d upon almost intuitively, and et practice belies ethical theory.

As a result, her applicatio theory is better than her theory, her practical chapters offer valu

istance to one who is seeking the istian way of life.

ACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture. General Assembly's Training School for Lay Workers, Richmond,*

***t Peter*** by JOHN LOWE. Oxford 956. 65 pp. $2.50. (Winslow Memorial Foundation Lectures, General Theological Seminary in New ork, 1955.)

This little book presents a delightly refreshing and impartial scholarreatment of Peter. It should be sidered, along with Oscar Cullnn's *Peter,* to which it is indebted, basic to a study of the Apostle. In e lectures the author considers ter the Apostle," "Peter the rtyr," and "The Primacy of Peter." A careful study of the 180 or so sages in the New Testament which er to Peter was evidently the basis the first chapter. While the author es not drag his laboratory into the tures, he does reveal a discriminat- use of Scripture. He rightly reks II Peter as contributing little to discussion, and I Peter is put to e side in favor of Peter's speeches Acts as indicating the sort of thing ter might have said. The Gospels, course, furnish the primary source information.

Of paramount interest in the first pter is Dr. Lowe's development of ter as holding first rank among the elve apostles—a position which, as ltmann concluded on the ground the rivalry of the "beloved disci-e," may have been transferred to hn at Peter's death. The attention en to Jesus' conferring upon Simon the unusual name *Kephas* or *Petros,* meaning "Rock," is enriching.

Chapter II consists of a discussion of the early legends, records, liturgies, and archaeological explorations associating Peter with Rome. This chapter is less satisfying because of the indecisive nature of the material with which Dr. Lowe deals. His conclusions are as follows: The Roman Church was very likely founded by Christians from Jerusalem as a part of the Jewish-Christian mission enterprise; Liberius' statement that Peter's episcopate in Rome lasted 25 years (A.D. 30-55) is worthless; it is almost certain that Peter did go to Rome and was martyred there.

Dr. Lowe's third chapter grapples with the problem concerning in what sense one might speak of the "primacy" of Peter. His focus here is upon Matt. 16:18-19. The three major objections advanced against the authenticity of this passage are answered, though perhaps too hurriedly. For example, his easy dismissal of the traditional Reformed interpretations of the statement, "Thou art Peter, and upon this rock I will build my church," is a step that Anglican Lowe seems more ready to make than a spiritual descendent of Luther or Calvin.

Dr. Lowe's ultimate conclusions, however, are objective and sound. Peter's authority was one shared with the other Apostles. His primacy was of a limited duration and confined to Jerusalem. His uniqueness resides solely on Christ's designation of him as the foundation rock upon which the church was to be built; but "no one can take over Peter's function

as the Rock man," and "no one can inherit his apostolic commission."

—Samuel D. Maloney, *Assistant Professor of Bible, Davidson College, Davidson, N.C.*

***Israel: Its Role in Civilization*** ed. Moshe Davis. Harper 1956. 338 pp. $4.00.

Among many people there is profound respect for the Jewish people —their art, their music, their contributions to science, their prophetic literature. Among others there is deep-rooted anti-Semitism. Neither of these attitudes is adequate. What the Jew wants of the Gentile, and what the Gentile wants of the Jew, is what the New Testament refers to as *agape*, a term defined by a modern classicist as "a steady set of the will toward understanding." In the cultivation of that attitude these studies, in my opinion, are indispensable.

The book has four sections: (1) "The Role of Israel in the Modern World," (2) "What History Teaches," (3) "The New State," and (4) "America and Israel."

The 22 chapters are written by eminent scholars—some Jewish, some non-Jewish. They include such well-known writers as Louis Finkelstein, David Ben-Gurion, William F. Albright, Martin Buber, Abba Eban (ambassador of Israel to the United States).

There is one cautious and scholarly section on the Dead Sea Scrolls.

The range of the book is almost incredible. It covers the great turning points in Jewish history from the sixth and fifth centuries B.C.E. to the present crisis.

All is in clear, concise, easily grasped English.

"There is," writes Dr. Albright Part II, "no other phenomenon history quite so extraordinary" as experience of the Jewish people. is utterly out of the question to a parallel."

The book rises above propaga It is the work of scholars who pro a deep understanding of these pe who not only made history but w history in a peculiar way, seeing hand of God therein. They real from the days of their great cover that "there is a history going on our heads."

—Seal Thompson, *Emeritus Prof of Biblical History and Litera Wellesley College*

***Personality and Religion*** by Pau Johnson. Abingdon 1957. 284 $4.50.

This book seeks to answer questions, "What does it mean chologically and religiously to l person?" and, "How does a pe become whole through the resou of psychoreligious growth?"

The nature of personality and relationship to religious growth is problem under investigation. I stages of life are discussed from standpoint of four leading psyc ogists: Freud on infancy, Kurt Le on childhood, Harry Stack Sull on youth, and Gordon Allport maturity. Each of these furni valuable insights for the underst ing of personality, the author tends; but none takes into full count all the various aspects personality. Hence he arrives dimensional view of person which he designates "dynamic i personalism."

Dr. Johnson, professor of

ology of religion at Boston Univer- School of Theology, is quite as ch at home in the field of psy- ology as of religion. In the earlier apters he reads like a psychologist erested in religion. The closing apters reveal the strongly Christian s of one who is concerned to learn d reveal what psychology can con- ibute to our understanding of reli- ous experience. In so doing he kes a significant development to e theory of the relationship of rsonality and religion.

This book makes for uneven read- g. The exposition of Freudian eory, Lewin's topological psy- ology, Sullivan's intrapersonal re- ions, and Allport's personalistic eory requires close attention. Chap- r-length biographical case studies, owever, aptly illustrate the theory a helpful manner.

*Personality and Religion* is in no nse a practical or "how-to-do-it" ook on counseling. But for the chap- in who daily deals with people hose ultimate though inarticulate roblem is to find meaning and order life, this study provides insightful nd helpful background.

—Carl W. McGeehon, *Chaplain (Maj.), USAF*

***The Riches of His Grace*** by Robert Menzies. James Clarke & Co., London, 1956. 175 pp. 10/6.

The name of Robert Menzies as- res us that this volume of sermons ill be an enlightening and deepen- g experience to read. Those who ve read his *Magnet of the Heart* Abingdon 1937) and *Fight the ood Fight* (Abingdon 1953) will nd here the same quality of preach- g that has characterized all of Dr. Menzies' pulpit presentations. He is the rare combination of preacher and scholar whose singular insights into the meaning of the Christian faith are brought to bear upon the focal points of human need.

This book comprises 24 sermons which have to do with the great festivals of the Christian Year and with particular emphases upon spiritual growth in the Christian faith. Dr. Menzies' sermons are strongly biblical, well illustrated from the classics and personal experience, and with a fine evangelical thrust that calls for decision. This type of preaching represents the fruits of good reading, deep thinking, and a sensitive awareness of the needs of our secularized society.

No preacher can afford to miss this splendid book. It represents Scottish preaching at its best. (May be ordered from B. H. Blackwell, 48 Broad Street, Oxford, England, and paid through Bankers Trust Co., 16 Wall Street, N.Y.)

—Donald Macleod, *Associate Professor of Homiletics, Princeton Theological Seminary*

***Life-Situation Preaching*** by Charles F. Kemp. Bethany 1956. 224 pp. $3.00.

This book is designed to assist the preacher to relate his sermons more directly to the needs of his people. According to the author, a sermon that "finds its point of departure in a real, contemporary problem" is life-situation preaching.

After a helpful introduction by the author (who is pastor of the First Christian Church, Lincoln, Neb.), in which he shows the necessity of pastoral work to effective preaching,

there follows an anthology of sermons by 12 well-known preachers of today and yesterday. Each sermon is preceded by a brief statement giving the background of thought and experience of the man who preached the sermon.

The sermons chosen usually begin with a contemporary problem or question and end with a text from the Scriptures. Most of the material, however, between the problem and the text is "I-think" material (that is, drawn from the preacher's own experience or his knowledge of psychology and sociology) instead of being biblical either in source or direction.

Nevertheless, the man who is striving for greater relevance in his preaching will find the book quite stimulating.

—Ben Lacy Rose, *Professor of Homiletics, Union Theological Seminary, Richmond, Va.*

***World Communications: Press, Radio, Film, Television.*** 3rd ed. Columbia 1956. 264 pp. $8.00.

In many areas of the world, "poverty of communication facilities deprives people of the opportunity to be fully informed."

These facilities of communication —press, radio, film, television—are shared unequally by nations and continents.

In Africa, Asia, and South America, the poverty in communication media accompanies illiteracy.

These above trends are cited in the latest edition of *World Communications*. The book was issued by UNESCO, which, through its publications and activities, probably has done more than any other single organization to stimulate teaching a research on international commu cation and comparative journalis The first edition appeared in 19

In the intervening period, t world total of radio receivers creased rapidly. For the first ti that number (257 million) surpass the total number of daily copies newspapers (255 million).

Radio receivers increased by per cent, and daily press circulati rose 14 per cent.

The biggest gains of both pr and radio developed in the econo cally less developed nations.

Peoples seeking a better life quired more means of communi tion, which enabled them to kn about other lands where the m fortunate used mass media and tra portation to consolidate their be fits and grow more prosperous.

Television increased even swif across the map of the globe. To receivers tripled and reached 44 n lion sets. More than 130,000 per nent cinemas and mobile units p vide viewers with entertainme news, and information.

The movie still retains the leadi role in international entertainme Spectators equal one-tenth of world's population each week.

This UNESCO publication e phasizes statistics. Section One is voted to an analysis of the pattern communication on the continents.

Beautiful, full-color, full-page p tographs compose Section Thr Continent by continent and coun by country, they show daily ne paper circulation; newsprint p ducers and consumers; network news agencies; radio's world-w audience; distribution of radio tra

itters, major film producers, news-
els production and distribution,
levision; illiteracy by country; dis-
ibution of mass media; expanding
orld communications.

This reference work can help chap-
ns understand the cultural context
which they live, whether in the
nited States or at some overseas
land or nation.

By visualizing mass media, they
ill understand better the political,
onomic, social, and religious con-
itions of peoples at home and
oroad.

Chaplains will know when they
ust use face-to-face communication.
hey will know, also, the opportuni-
es, limited in some places and ex-
nsive in others, for using the mass
edia.

This is the most important single,
omprehensive source book in its
eld.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

***The Writers' Conference Comes to You*** by Benjamin P. Browne. Judson 1956. 424 pp. $5.00.

Chaplains, not unlike other clergymen, have probably often felt the desire to reach larger audiences. Whatever the motivation, the desire to see one's name and writings in print is an itch of varying degrees of controllability that has bothered many of us. How to go about writing and later getting the script published poses the biggest problem.

For a number of summers the Christian Writers' and Editors' Conference has been held at Green Lake, Wis.; and many of us chaplains have wished we could attend the sessions. The next best thing is this book by the director of these conferences, containing lectures given at these and other conferences by successful writers in most fields—with particular emphasis on almost every phase of writing by people interested in religious writing.

Fiction, feature articles, poetry, curriculum, and other specialized fields are all covered in a method that can be profitably studied by any would-be or already practicing writer. The emphasis throughout is on the "how" of effective writing and publishing.

It is surprising how comprehensive this book is and how helpful it could be to an aspiring writer who needs that little push of encouragement to get started.

—Herman J. Krecel, *Chaplain (Lt. Col.), USA*

## NOTES

### by Elizabeth P. Lam

***The Book of Revelation*** by J. B. Phillips. Macmillan 1957. 50 pp. $2.00.

This brings to completion the translation of the New Testament by J. B. Phillips. As he explains in the preface, he had been tempted to omit the translation of the Apocalypse. Both the oddities of the original Greek and the obscure symbolism and poetry of the content seemed to him too difficult to render into everyday English.

"Nevertheless," he says, "it soon became clear that, although the task was not the same as it had been in the other parts of the New Testament, it

could prove useful and even, in the true sense of that threadbare word, thrilling. For in this book the translator is carried into another dimension. He is carried, not into some never-never land of fancy, but into the ever-ever land of God's eternal Values and Judgments."

The division of the content into paragraphs and sections with descriptive captions helps the reader to follow the continuity of the three visions and to catch the religious purpose of the writer.

The translation is vivid and fresh, conveying the poetry and heightened emotion of the original text.

***The Protestant Way*** by KENNETH HAMILTON. Essential Books 1956. 264 pp. $5.00.

*The Protestant Way,* according to the author, "is an essay in interpretation, trying to do a little spadework among the foundations of Christian theology and church life in order to justify the claim that there is such a thing as a distinctive 'Protestant way.'" He attempts on the one hand to distinguish Protestant from Roman Catholic thought and on the other to set forth Protestant ideas that will be meaningful to contemporary man.

In accomplishing both these aims he uses the concept of "dialogue" developed by Martin Buber and draws heavily on certain ideas of Paul Tillich, frankly admitting his indebtedness to both.

He contrasts the Protestant and Catholic views of reason and revelation; of the church; of faith and grace; of authority and freedom for the individual; and of morality, both personal and social.

There is little that is new or penetrating in the discursive discuss of these well-worn issues in spite a labored effort to reinterpret th in terms of the "dialogue" betw God and man and between man a man. The lucidity and profundity Buber's concept—which so clea comes out of his insight into hum nature—is lacking in this volu Perhaps if Hamilton had begun w a clear analysis of the concept dialogue and its theological relevan the entire volume would have h focus and unity.

In the closing two chapters, wh have a relevance not present in preceding pages, the author discus what he aptly calls the "distres areas" neglected by Protestantis the secular ideologies of communi and psychoanalysis, and the secu ism of modern culture. Both are ri of Christianity. He concludes that concept of "dialogue" points the v to recovery of values and theologi unity among the various sects and nominations that make up Christ dom.

***The Temple of Jerusalem*** by ANDRÉ PARROT. Philosophical 1955. pp. $2.75.

This is another valuable contri tion to biblical archaeology. The thor is curator-in-chief of the Fre National Museums, professor at École du Louvre, and director of Mari Archaeological Expedition.

His thorough knowledge of architecture and history, as well as the archaeological remains, is pack into this graphic and imaginative construction of the first great sanc ary of Yahweh built by Solomon, the more modest structure comple

the returned exiles in 515 B.C., and the grandiose temple of Jesus' day. The concluding references to the man, Moslem, and Christian structures built in this holy area since the struction of Herod's temple in . 70 will be particularly interest- to the person who visits Jeru- em today.

*rning Together in the Christian Fellowship* by SARA LITTLE. John Knox 1956. 104 pp. $1.25.

An excellent handbook. Sara Little s brought together in a most read- le and usable form the findings of roup dynamics" for the use of Sun- -school teachers, advisers to young ople's groups, or leaders of adult urch organizations. Methods of oup study and interaction within group are illustrated by clear and teresting diagrams. The concluding bliography and list of audio-visual ds are helpful for further study. A ok of this kind is a "must" for any- e engaged in church work or pel-center programs.

*troducing Buddhism* by KENNETH SCOTT LATOURETTE. Friendship 1956. 64 pp. 60¢.

Historical craftsmanship and pho- graphs of contemporary Buddhist ines and devotees make this an at- ctive, popular introduction to one the world's great religions. Dr. tourette, professor emeritus at Yale iversity, begins with the life of utama Buddha and the reasons his break with primitive Hindu- n. He gives a sympathetic sketch the major religious teachings of the nder and the modifications of the th as it spread after Buddha's death from India to Ceylon, Burma, Thailand, and Cambodia, where it became the dominant religion, and eventually reached China, Korea, and Japan. It produced literature, a monastic organization, and a missionary movement which has had vitality for 2,000 years.

In Dr. Latourette's opinion, Buddhism has been declining in vitality and influence in the last 500 years and has ceased to spread geographically. Nonetheless, he points out that there is a contemporary revival of Buddhism in Burma and Thailand, where it is allied to nationalism; that its advocates in China have recently sponsored intellectual and humanistic influence; and that in Japan it is flourishing. He states: "It is a religious force in the lives of millions, nor does it give indication of early disappearance.

What, then, of its relation to Christianity? How effective are Christian missions in Buddhist countries? He concludes with a discussion of these questions.

*Cross and Crisis in Japan* by CHARLES W. IGLEHART. Friendship 1957. 166 pp. $2.50.

Although Christians constitute only one-half of one per cent of the population of Japan, Dr. Iglehart gives a glowing and at the same time realistic picture of the scope and significance of Christians and their activities in the changing life of Japan today. With unusual skill he depicts the ferment in Japan since the war and the opportunity which the tension within Japanese culture presents to Christian missionaries. It seems amazing that in a ten-year

period so much could be accomplished: the revival of life in the churches; the establishment of hospitals, schools, and a university; services to special groups such as students, women, prisoners, and lepers; and a new kind of partnership between the Japanese and Western Christians. Dr. Iglehart makes vivid the contagion and radiance of the faith which have made these developments a reality. The book will be of interest to Protestants of any denomination and particularly to those who are in Japan or have been there in recent years.

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## Books Received

### LIBRARY REFERENCE

***The World's Great Religions*** by the editors of *Life*. Time, Inc., 1957. 310 pp. (10″x14″). $13.50.

(The original *Life* series plus 160 pages of new material. Magnificent photography and art reproduction, with 190 pp. of full color and more than 175,000 words of lucid text.)

***Lands of the Bible: A Golden Historical Atlas*** by SAMUEL TERRIEN. Simon & Schuster 1957. 97 pp. (10″x13″). $3.95.

(A wonderful value for general or personal use—chapel library, Sunday-school classes, minister's study, living-room table. Beautiful and authoritative.)

### THE SCRIPTURES

***Texts and Themes for the Christian Year*** by PAUL E. HOLDCRAFT. Abingdon 1957. 96 pp. 90¢. Paper.

(Extremely useful for "priming the pump" and encouraging variety in preaching. The biblical texts and suggested sermon themes cover special days and occasions as well as the Christian Year.)

***The Layman Reads His Bible*** by M. JACK SUGGS. Bethany 1957. 96 pp. $1.50.

(Elementary but needed by most laymen. Dwight E. Stevenson says of this book: "Terse, clear, flowing, exceedingly easy to read.")

***Christians Together: Reflections on the Book of Acts*** by MAURICE W. FO... Bethany 1957. 160 pp. $2.75.

(Wonderful "fodder" for preach... from the Acts. Strong on portraya... personalities, modern applications, ... missionary zeal.)

### THE CHRISTIAN FAITH

***Man at His Best*** by LEONARD COCH... Abingdon 1957. 174 pp. $2.50.

(Concerns "The Truth About Je... and "The Truth About Man." A c... lenge to follow One who *was* "Ma... his best.")

***God and You*** by WILLIAM M. HUN... Revell 1957. 159 pp. $2.50.

(Sermonic discussions of "A F... to Live By." This attempt to put ... gospel into "plain talk," though o... vigorous, lacks the structure ... makes for clarity.)

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## Addresses of publishers whose bo... are reviewed above

ABINGDON PRESS, 810 Broadway, N... ville 2, Tenn.

THE BETHANY PRESS, Main P.O. Box ... St. Louis 3, Mo.

COLUMBIA UNIVERSITY PRESS, 2960 Br... way, New York 27, N.Y.

ESSENTIAL BOOKS, INC., 16-00 P... Drive, Fair Lawn, N.J.

FRIENDSHIP PRESS, 257 Fourth Ave., ... York 10, N.Y.

HARPER & BROS., 49 E. 33rd St., ... York 16, N.Y.

THE JUDSON PRESS, 1701 Chestnut ... Philadelphia 3, Pa.

JOHN KNOX PRESS, Box 1176, Richm... 9, Va.

THE MACMILLAN CO., 60 Fifth Ave., ... York 11, N.Y.

OXFORD UNIVERSITY PRESS, 114 Fifth ... New York 11, N.Y.

PHILOSOPHICAL LIBRARY, 15 E. 40th ... New York 16, N.Y.

FLEMING H. REVELL CO., 316 Third ... Westwood, N.J.

SIMON & SCHUSTER, 630 Fifth Ave., R... feller Center, New York 20, N.Y.

TIME, INC., 9 Rockefeller Plaza, ... York 20, N.Y.

# NEWS ROUNDUP

## HAPLAINS

Three chaplains have been chosen "consultants" for the first Faith Order Study Conference to be d in North America. Sponsored the World Council of Churches taking as its theme "The Nature the Unity We Seek," the confer- e will be held at Oberlin College Ohio, Sept. 3-10. The chaplains honored are **Edwin L. Kirtley,** A; **Roy E. Bishop,** USN; and arles W. Marteney, USAF.

A Chaplain of the Year Award was given July 7 to **Arthur E. Mills,** post chaplain at Fort Monroe, Va. Mills holds two Silver Stars for heroism and three Purple Hearts for battle wounds in World War II and Korea. The award is made each year by the D.C. Department of the Reserve Officers Association to an Army chaplain who "exemplifies in the fullest measure the matchless spirit" of the four Army chaplains who went down with the *Dorchester* in World War II.

*Official U.S. Air Force Photo*

At Headquarters of the Air Force ROTC, Maxwell Air Force Base, Ala., chaplains view the nation's map as a delineation of their parish. Chaplain Vernon O. Rogers (right) discusses a visit schedule to the nation's colleges and universities with his assistant, Chaplain Carl W. McGeehon (a frequent book reviewer for this magazine). Their job is to help develop the moral character of more than 100,000 college cadets in the U.S. who become 80 per cent of tomorrow's Air Force leaders.

In a somewhat unique experience, EUB Chaplain **Marlin D. Seiders,** USN, and his wife were both awarded graduate degrees in June by universities in Boston. The chaplain received the degree of Master of Theology from Harvard University, and his wife received the degree of Master of Education from Boston University.

Seiders, who was studying under the Navy's Postgraduate Study Program, has now been assigned to the Third Marine Division, Fleet Marine Force, in the Far East. Mrs. Seiders will be teaching in the National School District, San Diego.

**John H. Shilling,** USN, received an honorary D.D. in June from his alma mater, Taylor University, Upland, Ind. Chaplain Shilling, who holds an M.A. from the University of Michigan, recently completed a year's postgraduate study of psychology and psychiatry at Catholic University. His son, Lt. John D. Shilling, is on duty on the USS *Caiman.*

**Patrick J. Ryan,** Chief of Army Chaplains, on July 1 became Chairman of the Armed Forces Chaplains Board, succeeding **Charles I. Carpenter.**

**Joseph T. Kasel,** a former member of the staff of the Chief of Army Chaplains, has now been assigned to the Office of the Deputy Chief of Staff for Personnel. This is the first time a chaplain has been assigned to the General Staff. The increased emphasis on the Character Guidance Program has underscored the necessity for such a move.

Disciples Chaplain **Carl S. Ledbetter** has been named acting chief of chaplains, Headquarters Sixth U.S. Army, Presidio of San Francisco, Calif.

"Air Force Chapel of the Air" become available, via kinescopes AF overseas units, including thos remote as the floating ice island w in the Arctic Circle. Beginning w the July 14 program, the half-h Protestant service is being kinesco for 52 weeks. The films can now used by the Armed Forces Televi Network or shown on movie pr tors.

For over a year chaplains assig to the Office of the Chief of Force Chaplains have conducted service over WTOP-TV, Washing

Present and former chaplains w among those who addressed s 9,000 delegates to the internati convention of the Young Peo Luther League (an auxiliary of Evangelical Lutheran Church) w they met last month in Miss Mont. Teen-age boys facing mili service heard straight talk f **Charles I. Carpenter,** Chief of Force Chaplains; **Orlando Ingv stad, Jr.,** Bureau of Naval Person **Bernt C. Opsal,** former Navy c lain, now of Minneapolis; and **nard V. Midthun,** Lutheran past Torrance, Calif., who, as an infa sergeant, was elected "chaplain" fellow GIs in a German prison c during World War II.

**Jules Ballas** is the first ministe the Assembly of God to enter Army Chaplains Corps from the Coast. Chaplain **Dayton D. Drak** ministered the oath of service in Presidio of San Francisco Post Ch on June 21.

"To be as close as possible to men, the base chaplain and chap of the 98th and 307th Bomb W have inaugurated a Flight- Chapel at Lincoln Air Force Neb. Built largely by volunteer la

harter members of the newly formed Delta Chapter of Pi Chi Sigma, Protestant pel Society of the women in the U.S. Air Force, are shown in the pinning ceremony d recently in the Base Chapel of the 1608th Air Transport Wing, MATS, at Charleston, Each member was presented with a rose (the society flower) and a white Bible.

s close to the working areas of the rly 4,000 men of the two wings.

Tachikawa Air Force Base, Japan, orts that its Vacation Bible School summer had a total enrollment 17, with a staff of 64 teachers and pers. The base chaplain is **Norris Morton.**

n the harbor at Kobe, Japan, **H. Hayes,** Protestant chaplain of the *Lexington,* recently welcomed ard a group of visitors from the nese Presbyterian Church and day School. They were accom- ied by Dr. Wilfred McLauchlin, a sionary of the Presbyterian urch, U.S.

The third annual meeting of ited Presbyterian Men, held this spring at Green Lake, Wis., was addressed by Navy Chaplain **Franklin C. Black.**

## PERSONALITIES

**Douglas Horton,** dean of Harvard Divinity School, was elected chairman of the 79-member Faith and Order Commission of the World Council of Churches at its meeting which concluded July 25 at New Haven, Conn.

The new vice-chairman of the Commission is the Rt. Rev. **J. E. Lesslie Newbigin** of the Church of South India. Bishop Newbigin fills the place vacated by Dean Horton, who has served as vice-chairman since 1954.

Retiring chairman of the Commission is Archbishop **Y. T. Brilioth** of the Church of Sweden, who has been

closely connected with the movement for church unity since 1920.

**Roswell P. Barnes,** associate general secretary of the National Council of Churches, has been elected executive secretary of the U.S. Conference for the World Council of Churches, effective Jan. 1. He succeeds **Samuel McCrea Cavert.**

**Fred S. Buschmeyer,** recently elected assistant general secretary of the National Council of Churches and director of its Washington office, will assume his new duties in September.

He succeeds **Earl F. Adams,** v
died last October.

Dr. Buschmeyer, an executive of
Congregational Christian Churc
was recently chairman of the C
eral Commission on Chaplains
Armed Forces Personnel.

**Dr. and Mrs. David R. Mace** h
been appointed field consultants
the International Missionary Co
cil's Christian home and family
program. They will travel widel
the Far East and southeast Asia.

Born in Scotland, Dr. Mace
taught at Drew University, Madi
N.J., since 1947.

*Official U.S. Navy*

An Army Transportation Corps weasel with crevasse detector attached moves out
Little America V after being resupplied by helicopter. The Army marked a trail c
646 miles of a crevasse-infested area near the South Pole to permit the Navy to set
station for International Geophysical Year scientists, crossing 36 treacherous crev
on the 43-day out-bound trip.

Four booms are attached to a weasel—a jeep-sized, tracked Army vehicle. A ci
is passed through discs on each boom. The electrical flow is recorded, and when a flu
tion appears—danger—"Crevasse."

*Official U.S. Coast Guard Photo*

Officers and cadets of the U.S. Coast Guard Cadet Practice Squadron enjoyed a royal treat when Britain's Philip, the Duke of Edinburgh, boarded their training bark *Eagle* during a visit to London in July. Prince Philip is seen talking to three cadets. Flanking him are, Lt. J. D. Costello (left) and R.Adm. Frank R. Leamy, squadron commander and superintendent of the Academy at New London, Conn.

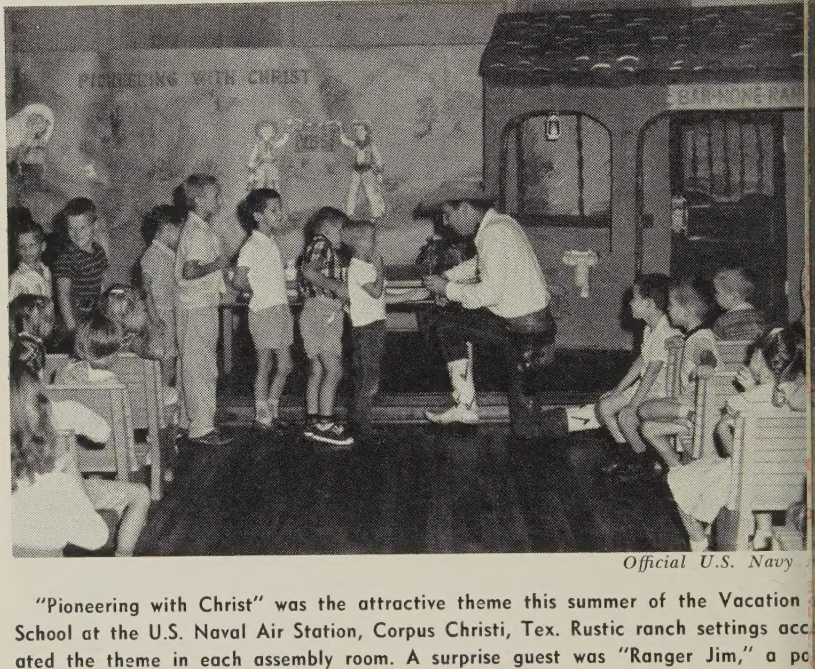
**G. Bromley Oxnam,** Methodist ...hop of Washington, D.C., has been ...ted president-designate of the 80-...mber Council of Methodist Bishops ...succeed **W. Angie Smith,** of Okla-...na, when his term expires in April ...8.

...epresentative **Brooks Hays** (D.-...) is the newly elected president ...he Southern Baptist Convention; ... his pastor, **Clarence W. Cran-...l,** is president of the American ...ptist Convention. Calvary Baptist ...urch, Washington, D.C., belongs ...both conventions. Never before ...e these church bodies been headed ...members of a single congregation. ...e legislator pledges himself to ...k actively to close the "historical ...vage" between the two conven-...ns.

**...rnest C. Colwell,** vice-president ... dean of faculties at Emory University, has been named president-elect of the Southern California School of Theology at Claremont. Dr. Colwell was formerly president of the University of Chicago, and before that dean of its divinity school.

**J. Edward Dirks** has been named President-elect of the San Francisco Theological Seminary, succeeding **Jesse H. Baird,** who headed the institution for 20 years. However, the seminary will be administered by a president's cabinet until Dr. Dirks completes his present work at Yale Divinity School, where since 1955, as associate professor of religion in higher education, he has been connected with the World's Student Christian Federation under a five-year grant from the Hazen Foundation.

**John B. Coburn,** dean of Trinity Cathedral, Newark, N.J., has been




*Official U.S. Navy*

"Pioneering with Christ" was the attractive theme this summer of the Vacation School at the U.S. Naval Air Station, Corpus Christi, Tex. Rustic ranch settings accentuated the theme in each assembly room. A surprise guest was "Ranger Jim," a popular KRIS-TV cowboy personality, who brought an ice-cream treat for the pupils on the last day of the school.

The daily mission offering of $107.80 was given to the Navajo Health Fund.

The "Bar-None-Ranch" in the Primary Department was typical of this NAS Bible School. A bus came daily from the Naval Auxiliary Air Station, Cabaniss Field, 12 miles away, bringing six teachers and 55 pupils.

This largest school in the history of the station enrolled 381 boys and girls, with a staff of 58 volunteer workers. Average daily attendance for the 10-day school was 357.

named eighth dean of the Episcopal Theological School at Cambridge, Mass. He succeeds **Charles L. Taylor,** who resigned to become the first director of the American Association of Theological Schools.

**Stephen J. Wright,** formerly dean at Hampton Institute, has been elected president of Fisk University, Nashville, Tenn. He is the second Negro to head the institution.

**Robert S. Paul,** the British gregational minister who since has been assistant director of Ecumenical Institute at Cel Switzerland, has been appointed fessor of church history at the ford Seminary Foundation in the (He wrote "Sacrifice and Sacran for the April 1956 issue of THE C LAIN.)

Lt. Col. **Jessie T. Nicholas,** of the procurement division, log

ion, Headquarters Second U.S.
y, left Fort George G. Meade this
mer, after 15 years in the Army,
erve as a Christian minister at
uawa, Hawaii. His interest in en-
g the ministry began when he
with the Army in Japan after
ld War II. Ten years later he
ordained in the church in Larue
ty, Ky., where he had been
ized 40 years before.

USAF Certificate of Appreciation
recently presented to **Richard L.**
**cis,** minister of the First Meth-
Church, Flushing, N.Y., for his
tance in the USAF Protestant
ching Mission at Keflavik, Ice-
, April 1957.

he following deaths, occurring
the past six months, are of gen-
concern to Christians: **Clarence**
**lacartney,** pastor emeritus of the
Presbyterian Church, Pitts-
h, Pa., a former moderator of
Presbyterian Church, U.S.A., and
olific author; Professor **Gilbert**
**rray,** of Oxford, probably the
d's leading expert on ancient
ce; **Mrs. Albert Schweitzer,** wife
e famous medical missionary to
ca; **Florence Soper Booth,** widow
Bramwell Booth, second general
he Salvation Army; and **George**
**id Henderson,** dean of the Di-
y Faculty at the University of
rdeen and 1955 moderator of the
eral Assembly of the Church of
land.

## CATION

**creased interest in religion** on
college campus has had the fol-
ng results, according to the *Chris-*
*Century:* Two-thirds of all state
ersities in the U.S. now give
emic credit for courses in reli-
; and next fall, for the first time,
University will offer undergrad-
s a major in religion.

About one-tenth of all U.S. seminary students, some 900, are expected to attend the Fourth National Triennial Conference of the **Interseminary Movement,** sponsored by the National Council of Churches and held at Oberlin College in Ohio, Aug. 27 to Sept. 1, 1957, immediately preceding the Faith and Order Study Conference.

Within the 10 years of **India's** independence, 14 new universities have been established in that country, according to *World Around Press.* This year has seen the founding of the 15th, the Sanskrit University at Kurukshetra in Punjab.

For the academic year 1957-58, **Union Seminary,** N.Y., will have visiting professors from India and Japan.

Bishop Rajah B. Manikam, of the Evangelical Lutheran Church in south India, a leader in the ecumenical movement there for 31 years, has been appointed Harry Emerson Fosdick visiting professor.

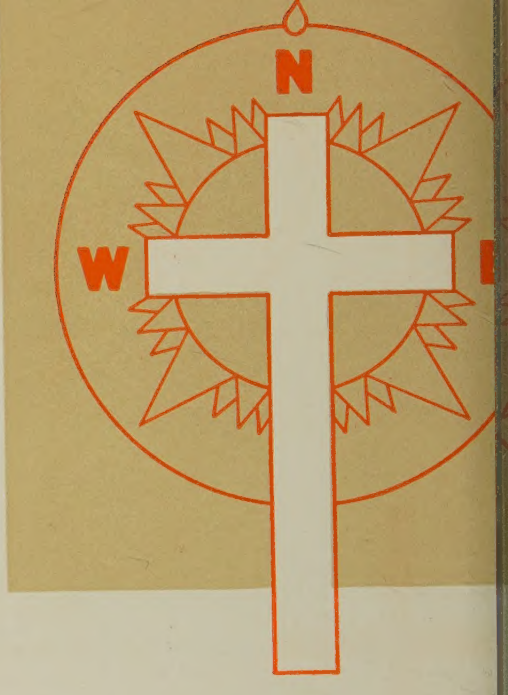
Soichi Saito, former national general secretary of the YMCA in Japan, will be the Henry W. Luce visiting professor of world Christianity.

**Princeton Seminary** has created a new chair of "Christianity and society."

Named as first incumbent of the chair is Dr. Samuel W. Blizzard, now professor of sociology at Pennsylvania State University. Dr. Blizzard will begin his duties at Princeton during the 1958-59 academic year.

Methodist-related Meharry Medical College, Nashville, Tenn., which annually graduates **half the Negro physicians** in the the U.S., has received a grant of $1,200,000 from the Ford Foundation's $90 million program to strengthen instruction in the nation's medical schools.

# MARINER'S CROSS




AN American marine cross was designed by William W. Edel while serving as chaplain at Sampson Naval Training Station on Lake Champlain. . . . This symbol has taken its place in American iconographic art. It applies a stark Latin cross in bold relief against a background of the mariner's compass which serves as an aureole for the cross, or as a sunburst symbolic of immortality. The compass denotes that the cross has power to help life's mariners find their way under every situation. Speaking of his mariner's cross, the designer remarked, "For me it symbolizes the dependence which seamen must ever place upon the Pilot of Galilee, who alone can guide them safely through the storms of life."

—From *A Treasury of the Cross*, by MADELEINE S. MILLER (Harper 1956), p. 165